

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 8th M. S., 35.

COTTON MATHER.

Thank you for giving me strength to speak, [shaking hands with all present.] I come here for the purpose of giving you some idea of what is the fate of a conscientious bigot, so that friends may learn that it is not best to tie down their views to any particular creed or to any one faith. It has been years since my soul took flight and entered into a new condition of life. I will not add that it was higher or better, but it was a change such as I, in my superstition, had not the remotest idea of realizing. After perhaps lying for some time in an entirely unconscious condition, I awoke. What to? To a sense of complete desolation! It seemed as though there were nothing but rocks and hills, without one particle of vegetation, or anything to please the eye. And over the projecting rocks I saw faces. They were the faces of individuals whom I, in my bigotry, had condemned, and some of whom I had caused to cease to inhabit a physical form. I saw from every projecting rock some evidence of the result of my own arbitrary nature. There was not one gleam of light—not one gleam of hope. I cannot understand how long I remained in a condition so revolting to me. All I knew and understood was a sense of complete desolation. After remaining in that condition perhaps long enough to understand the injustice I had done to some of earth's most useful instruments, the scene changed. I saw vegetation in all its most luxurious growth; but there seemed to be not one particle of life—all was dead. How desolate! How sad! Not one wave of motion to gladden my soul! How complete was the silence! How fearful the realization! But it was necessary to be. Then I began to awaken to a consciousness of something better and purer than myself. I lived in that condition long enough to throw aside all desire to rule, or to compel men to worship God according to my views. A little gleam of light seems so much to a darkened soul, that all the rays from heaven themselves cannot gladden or beautify more than one single ray, to a soul left in such utter desolation. I have been growing up to a condition that has made it possible for me, through your assistance, to give utterance to my thoughts and experiences. And after this, I am told that the way will open to me bright and clear—that there will be no more such scenes of misery—that I can go on performing a noble mission, and relieve those whom I once distressed. I ask you, as men of thought—as men of minds—never to make an effort to crush out the instruments given to the world for the redemption of the human family. Give me opportunity and time, again, and I will return and try to build up where I once broke down—to give strength where once I seemed willing to deprive individuals of life, through a mistaken fanaticism. I have talked perhaps longer than is well; but, oh! if you only knew what a pleasure it is to see a possibility of getting out of such darkness, you would not condemn me. [We are only too happy to have you come.] Give to the world my name as one that has lived in history—Cotton Mather.

[We take the following account of Cotton Mather from the American Cyclopædia.—Ed.]

"Cotton Mather, an American clergyman, son of Increase Mather, born in Boston, February 12, 1663, died February 13th, 1728. He studied at the free school in Boston, and graduated at Harvard College, in 1678. In his 14th year he began a system of rigid and regular fasting and vigils, which he continued through life, and at the age of 16, made the Christian profession. After leaving college he taught, and having overcome an impediment in his speech, he then devoted himself particularly to theological studies. In 1680 he became the assistant of his father in the pastorate of the North Church, Boston, and in 1684 was ordained as his colleague. It was his aim to maintain the ascendancy, which had belonged to the clergy in New England in civil affairs, but which was then on the decline; and in 1689, he prepared the public declaration justifying the imprisonment of Gov. Andros. In 1685 he published his 'Memorable providences relating to Witchcraft and Possessions,' narrating cases which had occurred at intervals in different parts of the country, which was used as an authority in the prosecution of the 'Salem tragedy.' When the children of John Goodwin became curiously affected in 1688, he was one of the four ministers of Boston who held a day of fasting and prayer, and favoured the suspicion of diabolical visitation. He afterwards took the eldest daughter to his house, in order to inspect the spiritual and physiological phenomena of witchcraft, and his experiments were wonderful instances of curiosity and credulity. He discovered that the devils were familiar with the Latin, Greek and Hebrew, but seemed less skilled in the Indian languages, suspected that they were not all alike sagacious, and was persuaded, that he himself was shielded against their power by special protection of heaven. A discourse in which he pronounced witchcraft 'the most nefarious high treason against his Majesty on high,' was printed with a copious narrative of his recent researches, and the particulars were reprinted in London, with a preface by Richard Baxter. When the first phenomena occurred at Salem in 1692, he

at once became a prominent adviser concerning them, expressing his eagerness 'to lift up a standard against the infernal enemy,' whose assaults upon the country he regarded as 'particular defiance upon my poor endeavors to bring the souls of men unto heaven,' and in order to convince all who doubted the obsessions and disapproved of the executions, he wrote his 'Wonders of the Invisible World,' (1692) which received the approbation of the president of Harvard college, and of the governor of the State, though it was designed to encourage the excesses and to promote 'a pious thankfulness to God for justice being so far executed among us.' When the reaction in the popular mind followed, he vainly attempted to arrest it; and though he afterwards admitted that 'there had been a going too far in that affair,' he never expressed regret for the innocent blood that had been shed, and charged the responsibility upon the powers of darkness. Finally, he sought to shun the odium of the popular feeling by declaring the subject 'too dark and deep for ordinary comprehension,' and referring it for decision to the day of judgment. By the publication of Robert Calef's 'More Wonders of the Invisible World,' London, (1700), in which the veracity of many of the narratives of Mather was disputed, the delusion was at length dissipated. Though his influence declined, his activity continued. His publications amounted to 382, many of them small books and sermons."

[Such was the narrow minded and superstitious bigot whose spirit, after more than one hundred and fifty years in spirit life, returns, confesses his fearful moral guilt, and pours forth his soul in joy, that he has at last been enabled to begin the atonement which he must make to relieve his conscience from its fearful load of remorse. Let it not be forgotten that the spirit "devils" who beset the mediums of Salem, were educated "devils" who understood Latin, Greek, and Hebrew, and that they knew nothing of the Indian languages. Let it not be forgotten, either, that it was only when spirits that did understand the Indian languages came to the defence of mediums, against those learned and educated spirit "devils" that Spiritualism became a possibility. In 1692, as in 1892, it was educated, bigoted, fanatical, priestly spirits, who were the deadly enemies of spiritual mediums; and in 1892, it is the Bundyite persecutors and would-be destroyers of mediums, who serve those infernal spirit foes of humanity, as Cotton Mather and his bigoted and fanatical followers did the Salem spirit "devils" in 1692. Ye Bundyites ponder the terrible warning given you by the spirit of old pious saintly Cotton Mather, and therein read your doom. There was the poor plea of ignorance for him—there is not even that for you.—Ed.]

JOAN OF ARC.

Oh! The battle is won. When it becomes possible for misguided powers to come and acknowledge the injustice they have done to humanity, it is well. It shows that although time holds us all in the hollow of its hand, yet eventually circumstances will arise, which will enable the most distressed to come and give evidence of their existence—it shows the wisdom of that power that lives and guides all motion, and to me it seems as though the hour had come for some one to take hold and carry the forces to the front, where men and women will learn that they do not exist for one day alone, but that they have commenced a labor for eternity. It seems a small word in itself, and to an unthinking mind it does not convey much; but to fully realize and understand what eternity is, is to live millions of years, gliding along in the pathway of existence and learning of nature and its divine revelations. I feel that I have, yet, a labor to perform, and I hope that the instrument that I use will not be as unjustly dealt with as I was. And I know, that there is not a possibility of her getting into the same position and being abused in the same manner, because men begin to learn that there is some power controlling the human family to act, apparently under impulses that work out wonderful results. I am only trying to give you some idea of the power I possess, and how or why I come. I must say, that I, myself, was used and acted upon, the same as this instrument is to-day. At the time I figured in the history of the world, men did not understand nor know what they do to-day, and I felt that I was called by God to perform a mission, and after doing my work perfectly—after laboring in the direction that I felt I was led, what was the result? I was given up to my enemies and allowed to die. Where does justice come in? Poor misguided humanity! But I am not here to complain—not here to condemn—each individual works out their own destiny, and every transgression must be fully, aye, fully recompensed, before individual life can move on in the scale of progress. Each one suffers according to the deeds done in the body. Many perhaps are compelled, through circumstances, to act contrary to their highest judgment, but if they transgress a natural law they must pay the penalty. I am losing my strength and will give you my name before I go. Just say, Joan of Arc.

[We take the following account of Joan of Arc from Chamber's Encyclopædia.]

"Joan of Arc, (in French Jean Darc,) the Maid of Orleans, was the daughter of respectable peasants, and was born in 1412, in the Village of Domremy, in the department of Vosges, France. She was taught like other young women of her station in that age, to sew and to spin, but not to read and to write. She was distinguished from other girls by her great simplicity, modesty, industry, and piety. When about thirteen years of age, she believed that she saw a flash of light, and heard an unearthly voice which enjoined her to be modest, and to be diligent in her religious duties. The impressions made upon her excitable mind by the national distresses of the time, soon gave a new character to the revelations which she supposed herself to receive, and when fifteen years old, she imagined that unearthly voices called her to go and fight for the Dauphin. Her story was at first rejected, as that of an insane person, but she not only succeeded in making her way to the Dauphin, but in persuading him of her heavenly mission. She assumed male attire and warlike equipments, and with a sword and a white banner, she put herself at the head of the French troops, whom her example and the notion of her heavenly mission inspired with new enthusiasm. On the 29th of April, 1429, she threw herself, with supplies of provisions, into Orleans, then closely besieged by the English, and from the 4th to the 8th of May, made successful sallies upon the English, which resulted in their being compelled to raise the siege. After this important victory, the national ardor of the French was rekindled to the utmost, and Joan became the dread of the previously triumphant English. She conducted the Dauphin to Rheims, where he was crowned, July 17th, 1429, and Joan, with many tears, saluted him as King. She now wished to return home, deeming her mission accomplished; but Charles importuned her to remain with his army, to which she consented. Now, however, because she no longer heard any unearthly voice, she began to have fearful forebodings. She continued to accompany the French army, and was present in many conflicts, till on the 24th of May, 1430, she threw herself, with a few troops, into Compiègne, where the Burgundian forces besieged; and being driven back by them in a sally, was taken prisoner and sold by the Burgundian officer to the English for a sum of 16,000 francs. Being conveyed to Rouen, the headquarters of the English, she was brought before the Spiritual tribunal of the Bishop of Beauvais as a sorceress and heretic; and after a long trial, accompanied with many shameful circumstances, she was condemned to be burned to death. She recanted her alleged errors at the stake, and expressed penitence, in the hope of having her punishment commuted into perpetual imprisonment. But this did not accord with the views of those in whose power she now was. Words which fell from her when subjected to great indignities, and resumption of male attire when all articles of female dress were carefully removed from her, were made grounds for concluding that she had relapsed, and she was again brought to the stake, on the 30th of May, 1431, and burned. [Great Spirit of Justice, and such human devils live to-day, to worse than burn mediums—to slander, and through popular ignorance and prejudice to crush them to powder! Ed.] Her family, who had been ennobled upon her account, obtained, in 1440, a reversal of her trial; and in 1456, she was formally pronounced innocent."

[It was the spirit of that grand and extraordinary medium, who after 450 years, returns from her spirit home to cheer on her sister mediums, and give us god-speed in our defence of these persecuted children of the spirit hosts of truth. With such angelic encouragement, what heart can fail to be true to the spirit movement for the emancipation and salvation of the human race! Our daily, nightly and hourly prayer is that we may merit the sympathy and co-operation of these blessed and mighty spirits of good.—Ed.]

ZACHARY TAYLOR.

I have grown strong listening to the utterances of spirits that have come before me. You ask how and in what way you are surrounded and what are the signs of the times? You feel that you are an individual—not able to battle with so many contending influences—but you have a mighty host around you—men that have been tried in the battle of life—men that have ever respected principle before profession—men that are learned and understand in what way to manipulate the minds of the public. The warriors of the past have not all fallen away—they have watched with interest the progress of this continent, and sorely they have been disappointed, when they have seen unworthy objects take the positions that ought truly to have been filled by honorable, upright men. It looks as though men and women thought there was nothing to do but to glide along on the surface and have some one acknowledge that they were having a pleasant time. But you are not surrounded by such a class of intelligences. You have men and women about you who know what it is to labor, and who know that through no other source can anything be accomplished. You may dream of your prospects in the future—you may hope and pray for success, but you do not realize nor understand the magnitude of the labor that you are about to perform. You do not understand as yet, how it is possible to reach the seething masses of discontent. Where men and women have no other object but to barely gain a subsistence and to find some place of shelter, they are giving their being to accomplish just that much, and no more, and when they retire to their couches at night, the morrow looks dark and gloomy. With all the strength and power that they bring to bear upon material matter, it seems to give them nothing but a trifling subsistence. You understand, that out of that condition, you are about to lift men and women into a position, not only to labor honorably, but to have time for recreation—time for improvement—and time for repose, and yet know that they have gained an honorable livelihood. You cannot to-day conceive of this continent being controlled by any such a power, where all hands will be willing to labor—where all souls will be willing to be fed—where all will be willing to give themselves to, or know that they have, the time to repose. It seems to you a work of such gigantic proportions that it will take centuries to accomplish it. But looking from my standpoint I see the work can be done without any great length of time. You must take from the mind of earth's inhabitants the one motive power that seems to control it now—that is the money power. Money of itself is not of any value, and after you have acquired sufficient for your necessities, you have no use for any more; and it is through the desire to acquire, to accumulate, that a few are enriched and the many are starving. Give every department in nature its legitimate position—its legitimate power—and you will have a millenium upon earth without much trouble. Men must learn that it is not so much in possession, as it is in the appropriation of what they possess that they are happy; and many men to-day, who control their millions would be happier and live a great deal pleasanter lives with only sufficient for their necessities. And you know that millions of broken individuals would be made happy by the portion that is of no use to them, if it was rightly appropriated. We do not expect all men to possess intelligence enough, at once, to use the goods of earth in an appropriate manner; but if individuals desire to learn and to do right—if they desire to come into that perfect condition that is needed, there are millions of invisible intelligences able to control and lead men in the right direction. We are beginning to be acknowledged as individuals—even the orthodox begin to see and say "there is something more in it than appears at first glance." Men who once felt secure in their positions feel badly and tremble, to-day, when they see and understand that uneducated, unpretending individuals, can, without a moment's preparation, publicly give forth ideas that will enlighten the multitude. They say "there seems to be some strange cause—some new way to do this—for it is impossible for me with all my knowledge to do such things." But I wish not to crush out the individuality of any one. I do not condemn any one for the position he or she holds, for it seems that a combination of circumstances have wrought out what you see; and we mean that the future shall make conditions and circumstances to give you all that we have promised, to redeem the human family from misery, and to place it where it will have favorable opportunities for development; and the result will be beyond my power to describe to you. But I will give my name and retire, Zachary Taylor.

[We take the following brief sketch of General Taylor, from Thomas's Biographical Dictionary.—Ed.]

"Zachary Taylor, a distinguished American general, and the twelfth President of the United States, was born in Orange county, Virginia, in 1784. He was a son of Col. Richard Taylor. He was educated in Kentucky, his father having removed to Louisville, in that state, about 1785. He entered the army in 1808, and married Margaret Smith in 1810. In the war which began in 1812, he served as captain against the Indians. He obtained the rank of colonel in 1822, and was employed in the war against Black Hawk the same year. He defeated the Seminoles at Okechobee in December 1837, and was appointed commander-in-chief of the army in Florida in April 1838. About 1840 he purchased an estate near Baton Rouge, Louisiana, to which he settled. He commanded an army which was sent in the summer of 1845 to Corpus Christi, near the mouth of the Nueces River. Mr. Polk and his cabinet desired General Taylor to embark at once, and hold the east bank of the Rio Grande, though they shrank from the responsibility of giving an order to that effect, hoping that General Taylor would take a hint. \* \* Official hints and innuendoes, that he was expected to advance to the Rio Grande, continued to reach him; but he disregarded them; and at length, about the 1st of March, 1846, he received positive orders from the President to advance." (Greeley's American Conflict, Vol. 1, page 186.) On the 8th of May he was attacked at Palo Alto by the Mexican army, which he signally defeated. He gained another victory at Resaca de la Palma on the 9th of May, soon after which he was promoted to the rank of major-general. On the 22d of February, 1847, he defeated Santa Anna in a hard fought battle at Buena Vista. He received from his soldiers the familiar name of 'Rough and Ready.' In June, 1848, he was nominated as candidate for the Presidency by the Whig National Convention. His competitors were Lewis Cass, Democrat, and Martin Van Buren, Free Soil. General Taylor received one hundred and sixty-three electoral votes, (cast by fifteen states, including New York and Pennsylvania,) and was elected. In the next Congress, which met in December, 1849, the Democrats had the majority. An exciting contest en-



sued about the organization of the spacious territories recently ceded by Mexico to the United States, and the admission of California, which had formed a constitution excluding slavery. In his message of December, 1849, the President recommended the admission of California, which was violently opposed by the Southern members of Congress, who threatened to dissolve the Union. This difficulty was obviated or postponed by Mr. Clay's compromise bill, which gave the pro-slavery party some compensation for the admission of California, by more effectual enactments for the rendition of fugitive slaves to their masters. According to this bill, New Mexico and Utah were to be organized without the Wilnot proviso; that is, the people of those territories were permitted to decide whether slavery should be admitted or prohibited. Before the passage of this compromise bill, President Taylor died, on the 9th of July, 1850, and the executive power devolved on the Vice President, Millard Fillmore. [As consummate a Northern Dough-face, as ever dishonored a seat made vacant by a true patriot and a brave man. There is too much reason to believe, in the light of subsequent events, that he, President Taylor, was poisoned to give place to his supple-kneed successor.—Ed.] The administration of President Taylor was generally popular, especially in the Free States, but it gave great dissatisfaction to the extreme pro-slavery party of the South.

[It was the spirit of this sturdy old patriot, who came back, after thirty-two years, to show that he is not unmindful of the drift of public affairs, in the country over which he once presided. Heaven bless the dear old patriot! say we.—Ed.]

#### DINAH BROWN.

Fore de Lord of hebbin! is dis de place whar dey talk? [Yes, this is the place.] Because I is free. [Yes, we are glad of that.] Fore de lub ob hebbin, chile, I se all lost. I se happy. [How did you come here?] The General brought me. [Were you formerly with him?] Yes, I was one of his people. Can't say slaves any more. [What was your name?] Dinah Brown. [We are very glad to have you come.] I se glad to come. [You can be a missionary among your people in spirit life—you can tell them about coming here—you can go back and tell them that you have controlled a medium here.] I will tell 'em. I used to be a Methodist. I used to sing and shout. [Have you done any of that in spirit life?] Not much; I found too many odder tins to do. [What do you do in spirit life, Dinah?] Oh! fore de lub ob heaven, I nurse the sick and make 'em strong.

#### PRINCE ALBERT.

GOOD MORNING.—I came here with the expectation of reaching some of my friends at a distance, and it is, or will be, perhaps, quite as astonishing to you as it is to myself that I use this method of doing so. Not that I was ignorant, but it seems that I come a long way from home to convey a message. But I see there are about to be changes in the kingdom which my wife controls; and it appears to me that it would be better for her to know something about coming events. She has lived long, and been useful, in one sense of the word, or at least the world thinks she has; but she has always been controlled more by some masculine mind and has not always given herself liberty to follow her highest sense of right. But there is a time coming that will try her to the uttermost, if she remains in the form; and it seems as though there was a blow to be struck against England that may make it totter and fall. It has always been a power antagonistic to other powers, and often has held strong countries in subjection; but it will be well for those in power to look well to their interests. They are undertaking that which is not likely to be accomplished, and which will only bring shame and dishonor to them. I take a great interest in my family—wish them to be nothing more than human beings; but I fear that those around them have made them more considerate for their own happiness than for the happiness of the subjects they are likely to control. It is almost impossible for people to walk in a straight and correct line, and every influence is brought to bear to pervert, instead of improving their organizations. I have with me to-day my daughter, and she, for the first time, feels a desire to reach her home, and not being able to do so, she is gaining strength through my control of the medium. I never claimed to be anything beyond an ordinary man—I never claimed to possess that keen intelligence that some men do, but I always claimed to try to be consistent, and live a moral, upright life; and if all persons who are in power, would do the same, you would not see such a variety of life, but a more harmonious and elevated condition of society. It is hardly necessary for me to give my name, for you know it. But to give entire satisfaction, you may sign me as Prince Albert. Ques.—Have you any objection to state in what direction you think the English government is in error? Ans.—They have undertaken to fight a power away from home, and they have an enemy at home that needs attending to. But it is all right. Ireland will gain its liberty. I am not one that desires to see anything but justice done.

[We take the following sketch of Prince Albert from the American Cyclopædia.—Ed.]

"Francis Albert Augustus, Charles, Emanuel, Prince Consort of Great Britain, Prince of Saxe-Coburg-Gotha, born at Coburg, Aug. 26th, 1819, died in Windsor Castle, Dec. 14th, 1861. Under the auspices of his father, Duke Ernest of Saxe-Coburg-Gotha, he received a brilliant education, which he perfected by studying at the University of Bonn. In June 1838, he visited England, and was introduced by King Leopold of Belgium to the young Queen Victoria, who in November, 1839, formally announced to the privy council that she intended to marry Prince Albert. He was naturalized by act of parliament, Jan. 21st, 1840, and the marriage was celebrated Feb. 10th. An annual allowance of 50,000 pounds was at first proposed, but only 30,000 pounds was voted. The prince was made field marshal, knight of the garter, and chancellor of the university of Cambridge, and invested with other titles and functions. As president of the society of arts his aesthetic tastes found ample scope for activity. The crystal palace of 1851, the forerunner of many other expositions of industry and art, was chiefly due to his zeal and enlightened knowledge. His model farm at Windsor gave a powerful impulse toward the establishment of others all over the country. His public spirit was felt in a variety of industrial and charitable undertakings, while in political affairs he

exercised a wise influence over the queen without obtrusive intermeddling. Devoted to the education of the royal family, and warmly attached to the queen, he made the domestic life of the court synonymous with virtue and culture. The delicacy of his position as a German prince and as husband of the queen, without political authority, exposed him occasionally to misapprehensions; and in 1855 it was necessary for the ministry to correct in parliament the impressions which had been current in regard to his alleged partiality for alien interests in international questions. Nevertheless, he frequently saved the government from danger by his cool judgment and patriotism. Shortly before his death, during the civil war in the United States, he was generally believed to have exercised his influence in favor of the Union. He refused the chief command of the English army, which had been proposed to him by Wellington. The title of 'His royal highness prince consort' was conferred upon him by letters patent, under the great seal, June 25th, 1857, so that in case of his surviving the queen he might act as regent during the minority of the Prince of Wales. Victoria mourned his death with almost unexampled pertinacity."

[The reader can judge as well as ourself of the authenticity and import of that remarkable communication. That it came from the spirit of Prince Albert, the lamented consort of Queen Victoria of Great Britain, we confidently believe, in accordance with the manifest wish of the spirit we shall do what we can to have it reach the ears of the royal family of England. The English government will do well to heed the warning and advice of this true friend of the English nation.—Ed.]

#### SIR WALTER SCOTT.

There is no question, in the minds present, of the immortality of the human soul. Each one has had experience enough to know that men and women, when they lay aside their physical organizations, take on other conditions and exist very much the same as they do when held in a physical form. And you, also, have a deep interest in learning what this life is like—whether you must conduct yourselves in a different manner from what you have been taught, or what you must do to be in perfect harmony with yourselves. Now as an individual I will endeavor to give you my ideas, of how men and women can perfect themselves, and derive complete happiness from their existence. In the first place, you all understand that you are human—that you possess organizations that make certain demands of you, and from early infancy you have been taught to shape your course in the direction of public opinion, or the opinion of some one else—from early infancy you have been taught that some distinguished character did so and so—and that some things are unseemly while others are pleasing to the eye. What does such an operation of circumstances produce? Simply, your endeavors are hidden behind a great mass of formalities, and you do not even know yourself; and what can you expect of other people? To know you better than you do yourself? Now I would advise, instead of restraining the natural movement of the infant mind, that you let it develop its own resources and powers—let it be what nature intended it to be, and by no means endeavor to pervert it at all. It is this forming or bending, that so often perverts the lives of men and women, and makes them go so far astray. They have felt nothing but restraint—nothing enters their minds but to conform to the rules and regulations of society, and it is a sad mistake—sad indeed. To-day you see cemeteries filled with the graves of young and undeveloped beings, simply from no other cause, than that they have not been allowed to give expression to themselves—and the most important part of their physical natures have been perverted, and abused or destroyed through their not having the liberty to express their thoughts, and to give growth and development to their individual forces. Let me ask you, to look well to this, in the future. That power that moves and controls every atom in the universe, never made a mistake in regard to the human organization. Every part of that grand structure is a lesson within itself, and it is impossible to find one blemish, or anything to blush at in its construction. It is only conservative minds that hold men and women down to such abject slavery. It is only people who want to stand up, as being leaders and controllers of men, who seek to abuse and desire to pervert so divine a structure. Within yourselves, mortals though you be, there is a divine light seeking for principles to lift up the human soul, endeavoring to give it light and knowledge. But, it seems, the barriers have been so great, and the power that was to destroy, or hold, as it were all, has held men and women so long that it is impossible for humanity to-day to know what it would be to be natural—what it would be to be themselves. And let me impress upon your minds the importance of attending to just this simple matter (as it appears); it is not designed that every man and every woman should be just alike—it takes the strong—it takes the weak—to make a whole. No one is to be left out in this grand universal plan—each one in his or her individuality is to be perfected in the future and live, and the experiences of the past ought to be useful instructors for the future. We hold and control an organization entirely different from our own. Entirely different surroundings, forces and circumstances arise at all times, that lead her in a different direction from that in which we have moved; and yet the love of truth is implanted within her, and this is the bond of attraction between us. We wish to see some good come to humanity—some plan, by which there may be an universal understanding, and the spirit of love pervade and unite all; and it will be only a few years, when this work, in itself, will be accomplished. It is in the near future. You need not look centuries ahead—it is almost with you. Are you ready for it? Each one must work in their own way to accomplish this great good. It needs the sword, and it needs the pen, to take up every subject of life and handle it with ability, to crush out the errors that exist; to allow men and women to think for themselves—to be individualities—to present themselves to the world as such, not only openly, but holding principles within themselves either for their destruction or their happiness; and it seems the general tendency is one of destruction. Give to the world what I say. My labors in the past were very different from what they seem to be to-day, but I am here as a spirit and wish to be recognized as Sir Walter Scott.

[It is impossible for us to give even a brief outline of the career of the great author and teacher of men, Sir Walter Scott. We will have to ask the reader to recall some of the more prominent features of his almost endless work, and compare them with the tone and characteristics of the above communication.—Ed.]

#### JOE QUINN.

Oh, Lord! what is the matter with me? [As this was said, the medium sprang from her chair, and holding out her arms, as if astonished, manifested great suffering.] Oh, Lord! why I've got arms! I wonder if I haven't legs, too! and I didn't have any. Now this is one of the d—dest queerest things that ever came out. [You will understand this after awhile.] I don't know whether I will or not. I didn't wear such clothes as these, I want you to know. I believe I could walk. Oh, God! Mister, do you know that I had both my arms and legs off? And now do you see me? [Yes. I will explain matters to you. You have passed to spirit life.] I expect I have. Ques.—How did you get your arms and legs off? Ans.—I was out among the Indians. [You will realize, when you leave the medium, that your body is just as perfect as it ever was.] You don't mean to tell me that, do you? [Yes.] I am d—d glad of it. [Now, when you pass back into spirit life, it will be like dying again.] Now, see here, I've been talked about sometimes by different kind of folks from you. They went to praying and singing, and they are the biggest d—d devils out. [You ought not to talk so rough.] I would not talk rough, but there is a d—d priest here and I want him to hear it. [Tell us what you want to know.] I want to know how this thing is done? Ques.—Who brought you here? Ans.—I came with the crowd. There are some big folks here. Ben. Franklin is the one who takes the whole control of this, I believe. I don't know that I understand matters. [I suppose you were hunting the Indians when they caught and mutilated you?] Ans.—Yes, I was. Ques.—You meet those Indians in spirit life, do you not. Ans.—Yes; and what do you think they do? They come and dance around me. [They will not do that when you go back to spirit life. There are some good Indians there who will help you, if you go with them to their happy hunting-ground and tell them you are sorry you fought with them.] I don't like to do it, but I guess I will have to. Ques.—When you came in and took control of the medium, did you feel that suffering that you underwent? Ans.—Yes, I did. [When you leave the medium you will realize what we have told you. Ques.—What is your name? Ans.—My name is Joe Quinn. They caught me behind the rocks in Colorado, and then they went and cut my legs and arms off. I think I ought to ask their pardon!]

#### OLE BULL.

The irresistible tide of time, dashing its waves upon the shore, seems to create a music of its own, to give to human souls food for thought. In this wise creation there is not an atom lost. Each wave of motion comes freighted with lifes beacon. There is but one hour when the souls of men can think, and that is one eternal motion beating time against the shore. Oh! my friends look up and see the light that sheds its rays upon you, and never in your darkest moments think that you are lost or forgotten. Give but one hour a day to thought and sober reflection, and it will bring to you food and strength forevermore. I come to-day, not to create a commotion, but to wave to you a few remarks of life. When I dwell on earth with you, I travelled far and wide to please the ear of man, and all the music combined could never give you one chord of the celestial clime. I am here to-day to prove to you that life is one eternal movement. It is not what men think. Man does not change at death, and it takes time to change him in the least. I am losing what little strength I possess; but I wish you all a happy life, with every earnest hope, every desire gratified to the fullest extent. I am weak—not strong. I am old and worn, and I return to give the world a knowledge of what is to come.

[We take the following concerning Ole Bull, from Thomas's Biographical Dictionary.—Ed.]

"Ole Bornemann Bull, a celebrated Norwegian violinist, born at Bergen in 1810. Having studied a short time under Spohr, at Cassel, he went to seek his fortune in Paris. Here he was reduced to such distress, that he was on the point of committing suicide, when he was relieved by a lady of rank. A concert which he gave soon after, furnished him with the means of visiting Italy, where his performances were received with the greatest enthusiasm. Having met with the same brilliant success in Paris, London, and the principal capitals of Europe, he set out about 1845 for America. He purchased about 120,000 acres of land in Pennsylvania, where he founded a Swedish colony, to which he gave the name of Oleona."

[It was the spirit of this child of music, who came back, and sought to touch the heart cords of his hearers with his conception of the heavenly harmony of the music of nature, as he once did with his matchless violin. As he dwelt with such rapturous inspiration upon the theme of nature's music, we could feel the thrill of melody in every fibre of our nature.—Ed.]

#### ONE OF THE GUIDES.

I am looking out for some intelligence that will give me an understanding as to why men remain so inert, when there seems to be such a deep pulsating throbbing through the whole universe, tending to unfold thought, and give action to each honest expression. As an individual I would say, that it is not for one individual alone to shape and control the destiny of nations. Congregated within this small compass, are minds of every variety, unfolded under different circumstances; and they have been led by the same power to guide their own respective beings. When you see the variety that exists in the physical world, knowing the difference that exists between individuals, what can you expect of a congregation that is innumerable, assembling together for the one express purpose to, in some way, demonstrate themselves to humanity; that the latter may understand and know that they live and have a distinct individuality. To say that every spirit would please every individual is not to be expected; but the variety of individualities coming under your own obser-

vation, goes far to prove, that it is not all an idle farce—goes far to prove that we live and have a being, after our mortal forms lie silent in the tomb. You have all looked forward to the time when that great change will come, when you will be called upon to give up the mortal form, and take upon yourselves the conditions of another life. And it is a question of great moment to every one—a question of great importance—not that you are asked to make any profession—to have any particular faith—or to bow down to any particular creed; but out of the feelings of your own soul, you ask, "What is the future for me? Is there life? Is there hope? or is there desolation? These questions come home to every human soul, and make a feeling of sadness and earnestness, perhaps, to know and understand how it will be with each one. I say, as human organized beings your physical conditions lead you to move and act as you do. And so long as you are true to the highest motive power—as long as you live true to your individual selves—that invisible power, that exerts an influence upon everything in the Universe, asks no more. You have tried to work out your own individuality, and so long as it grows with your own powers, so long as it brings peace to your soul—it is well. But the moment you feel in doubt or unhappy, that moment I will ask you to question whether you have the truth or not. But in speaking to you in this way, I must make an allowance for early education. Some have been held in such a conservative manner that they do them to explore their own mentality, and trace not allow themselves full expression—do not allow for cause and effect, but hold themselves blindly to a blind faith. To such minds as these I would say, hold yourselves no longer in restraint—allow yourselves to investigate every subject that is presented to you, and to weigh well whether it is true or not. To-day, a few popularly educated men, allowed to preach the gospel, are trying to shape the minds of individuals into a narrow dark path. What do these individuals possess more than yourselves? What power have they more than yourselves, to know what your hopes and aspirations are? They have none, whatever. There is, within yourselves a motive power that is able to lead and control you, and bring you into the ways of peace and happiness; and through all the variety of humanity—through all the changes and grades of society, it matters not how low you may grovel down, you will find something to admire—something to appreciate. None are so low in the scale of progress but what, with kindly assistance, they can be lifted up, and made to desire the ways of goodness and peace. It is not because individuals desire to be in error—it is not because they desire to do wrong—but it is because forces act upon them and make them do that which they would not willingly do, if there was another condition of circumstances presented, so that they could have the way of choice. Men do not want to go to hell—men do not want to endure eternal torture—but they do want to know the way to obtain knowledge. And so the seasons roll on, and link by link the chain is welded with such a power, that in time, your force and mission will be acknowledged by the whole world. Give me time sufficient to unfold myself, and you will eventually know, that I, as a spirit, control this instrument to present my own thoughts. Nothing that I say is an emanation from her own brain, but it is acted upon and used by me. In closing I would say to you that in regard to the questions sent, we will make a way and means by which they can be answered entirely to our own satisfaction. The time is not now, but the opportunity will arise when we can see you, and give you what you so strongly desire.

AN OLD CONTROL OF THE MEDIUM.

#### E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

#### Lecturers and Mediums Attention.

Omro, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis.

DR. J. C. PHILLIPS.



**\$200.00 REWARD.**

I will give two hundred dollars for information that will lead to the detection and conviction of the thief or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a select seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,  
Philadelphia, Pa.

[Translated by the Editor from "La Messager," of Liege, August 15th, 1882.]

**SPIRITISM IN ANCIENT AND MODERN TIMES.**

BY DOCTOR WAHU.

Part First.—Chapter X.—Origin of Christianity.—Contradictions of the Gospels. Parables of Jesus.—Parables of Christina.

We have seen, by all that precedes, that there are in the Gospels many discordances of all kinds. Why then attach so much of importance to those writings? Why do people reciprocally anathematize each other, as do the Christian sects, who reproach each other with bad translation and bad interpretation of the so-called sacred books. Take away from the Gospels the word of Jesus: "Love God; love one another," a precept given to humanity several thousand years before his time and what remains that is indispensable to humanity? Absolutely nothing. After so many other teachers of morality, Jesus has brought to humanity the precept of reciprocal love. This was the object of his mission because it had been forgotten. All the rest is so secondary that it is not worth while to provoke dissent, controversy and anathema, about it. Because those who anathematize their fellow religionists prove that they are not the disciples of him who has said:

"Love one another."

Besides, whenever a passage of the Gospel is criticized the Christians reply, that all that should be taken as figurative. But in that case, if it is necessary to take all as figurative, it is just as necessary to end the matter by also taking Jesus as figurative—as a myth reproducing the legend of Christianity.

I will speak of the parable of the Gospel relative to a master who rewarded those who worked one hour in his vineyard, as much as he did those who labored there a whole day. We find in the *Hari-Pourana* (the history of the incarnations of Vishnou) a parable of Christina which has the greatest analogy to that of the Gospel. If no unanswerable proofs existed that the legend of Christina preceded that of Jesus by many thousands of years, to compare the two parables would suffice to prove this; and all impartial minds would find, that in his parable Christina enunciated an equitable idea that is far from related in the parable attributed to Jesus. A new proof that the Gospels are only a defective copy of the books of India, and that the former have been but adaptations of the latter to the Indo-Roman and Indo-Greek genius.

This is the recital of the *Hari-Pourana*: "Now a great multitude of people followed Christina, and Ardjouna (the most faithful of his disciples) said to him: 'Master, will you do nothing for these people who have come so far to hear the sacred word?'"

"And Christina replied: 'Let it be done as they desire, because the Veda has said: 'He who knows the law ought not to hide it from others.'"

"And having approached the roadway, he began to speak: 'Know it well. I have not come to change the celestial command—there is nothing new in me. Follow the precepts of the Veda, and be assured of immortality. But be it known, also, that the precept will be nothing without works, because it will be by your works that you will be judged.'"

"A rich man of the country of Mithila had employed numerous workmen to gather his crops of rice and small grain."

"To the song of the *tehorawaca* (a bird which sings at the rising of the sun), at the hour when the shepherd takes forth his flocks from the fold, all the workmen received from the steward a portion of the field to harvest. After having labored as best they could during the day, each in the place which had been assigned him, they came together in the evening to receive their pay."

"The steward had made the portion of each to correspond with his work, and all finding that to be just, had received, without complaint, that which had been paid to him."

"Now, the master, seeing this, said to his steward: 'Why have some of the laborers received less pay than the others? Did they come late to the field, or did they repose longer during the day?'"

"And the steward having replied: 'All the laborers came together to the field, and they labored the same time with the same diligence; but the weak have not been able to gather as much rice as the strong.'"

"The master said to him: 'You go and give to all these people the same pay—it is not just to make a difference between them, since they have labored in the field the same time and with the same diligence.'"

"And Christina said to the people: 'You will receive your reward as the harvesters received theirs. It is by good actions in themselves and not by the quantity, that you will be judged. To each according to his strength and his works—prayer will not wipe out your later misdeeds except when you arrive at the portal of the future life, laden with good works; and the most meritorious will be those who have had love for their neighbors and charity.'"

Another parallel of Christina is still held in such veneration in India, that it is carefully impressed upon the memory of children from the tenderest age. It is the *Parable of the Fisherman*. I cannot resist the pleasure of making known to my readers this poetical fiction; it is worthy of comparison with all the parables of the Gospels. As it is somewhat long, I will not give its insignificant details.

"On the shores of the Ganges lived a poor fisherman named Dourga. With the first dawn he made the ablutions in the river prescribed by the sacred books, and recited the prayer of the *saviri*. Then, with body and mind thus purified, he sat himself to work to provide for the needs of his numerous family."

"The Lord had given him and his wife, six

sons and four daughters who were his joy, because they were pious and good like himself."

"The oldest of his sons could already aid him to row his boat and cast his lines; and his daughters at home dressed the silky hair of the goats to make clothing, and ground for food ginger, coriander and saffron, of which they made a cake, which mixed with the juice of red piment served as the preparatory dish to fish."

"Notwithstanding their continual labors the family was poor, because jealous of his honesty and virtues, the other fishermen were combined against Dourga, and pursued him every day with their bad treatment. Sometimes they deranged his lines or drew his boat on the beach; and sometimes soiled with dust the fish he was bearing to market."

"Often enough, Dourga returned very sad to his home, thinking he would soon not be able to provide for the needs of his family. Notwithstanding this, he never failed to bear the most beautiful fish that he took, to the holy hermits, and he welcomed all the unfortunate who knocked at his door, sheltered them under his roof, and divided with them the little that he possessed, which practices were a continued subject of derision for his enemies, who directed all mendicants to him saying: 'Go find Dourga.'"

"But a frightful famine desolated the country. His enemies soon became as miserable as himself, and thought no more of tormenting him."

"One evening as Dourga returned without having been able to catch any fish, as he reflected bitterly that nothing remained at his home, he met at the foot of a tamarind tree, a little child weeping and calling for its mother. Dourga asked it from whence it came and who had thus abandoned it. The child replied that its mother had left it there, telling it that she went to seek food. Moved with pity, Dourga took the poor little thing in his arms and bore it to his home; his wife who was good, told him he had done well not to leave it to die of hunger. But he had no more rice nor smoked fish; the mortar stone had not resounded that evening under the hands of the young girls who were used to strike it in cadence."

"Ma (the moon) ascended silently the celestial vault, and the entire family united for the evening invocation."

"All at once the little child began to sing: 'The fruits of the *calaca* purifies the water; thus good actions purify the soul. Take thy lines, Dourga; thy boat floats on the Ganges and the fish await thee.'"

"Behold the third night of the moon; the shadow of the white elephant falls at the East; the shades of thy ancestors demand honey, clarified butter and boiled rice. It must be offered to them."

"Thou wilt give of the repast to the poor for the *amrita* will flow as abundantly as the waters of the sacred river."

"Thou wilt offer to the *Roudras* and to the *Adytias* (deceased ancestors) the flesh of a red-haired horse, because the times of trial are ended. Take thy lines Dourga; thirteen times thou wilt cast them; thy boat flows on the Ganges and the fish await thee."

"Dourga, in astonishment, thought it was counsel from on high to him. He took his lines and ascended with the stronger of his sons to the shores of the river. The child followed them, went in the boat with them, and having taken an oar, began to steer it on its course."

"Thirteen times the lines were cast into the water, and at each cast, the boat sinking under the weight of the fishes made it necessary to land and unload it. And the last time the child disappeared."

"Intoxicated with joy, Dourga hastened to bear to his children what would appease their hunger; then remembering immediately that there were other suffering ones to be relieved, he ran to his neighbors with fishes, forgetting the wrongs that he had received from them, to share with them his good fortune. The latter ran together in crowds, not daring to believe in such generosity, and Dourga distributed among them, at once, the remainder of his miraculously supplied fish."

"During all the time that the famine lasted Dourga continued not only to nourish his former enemies, but to receive all the unfortunate who came near him. He had only to cast his lines into the Ganges to obtain immediately all the fish that he could wish. 'And, it is thus, inhabitants of Madura,' said Christina, in closing, that you ought to protect the weak, to aid each other, and never remember the wrongs done to you by an unfortunate enemy."

May we not think that the famous fish miracle (Luke v., verses 4 to 7) derived its origin from India; and is only an incomplete paraphrase made on the parable of Christina?

[We go further, and ask whether we may not conclude that every book of the Holy Bible, put into the hands of the people as of divine authority, is but a collection of literary forgeries and plagiarisms of the Sacred Books of the Hindoos, Chaldeans, Persians and other ancient Oriental nations, by Jewish and Christian priests? We feel sure that this conclusion is justifiable and its correctness will become more apparent as time rolls on.—Ed.]

**An Appeal to the Kind-hearted as Liberal Friends of Progress.**

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band informs me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

**The Arrest of Mediums in San Francisco.**

Editor of Mind and Matter:

Persecution has made another onslaught against Spiritualism and mediumship in San Francisco. Those reliable and well tried mediums—Mrs. Edgar Aitkin and Mrs. Ada Foye, were arrested a few days ago and bound in bonds to answer to the charge of practicing their mediumship without a license. The trial has not yet taken place, but there is no telling what bigots and fanatics may do when they begin a well planned system of persecution, as this seems to be.

However, the spirit world, ever ready in cases of emergency, found means to combat the opposing forces, by the presence in this city of that most wonderful universal medium—Jesse Shepard, who came to California for the benefit of his health, and who, when called upon, immediately responded by giving one of his incomparable grand concerts to defray the expenses of the mediums' trial, which will no doubt be quite heavy. The concert was given in the Metropolitan Baptist Temple, and the Pastor, Dr. Kallock, took particular interest in its success; especially so, since Mr. Shepard gave two grand concerts under the patronage of his congregation several years ago with complete success. An extra-fine concert piano was placed in the hall by Messrs. Bancroft & Co., free of charge, and its tone and power were fully tested by players and musicians who made their names immortal by the works which they left to the world long ago. No advertisement of the concert, whatever, appeared in the newspapers, and it is remarkable that without the aid of printing, an affair of the kind could have been so successful.

The simple announcement from the rostrum, by the talented lecturer, Mrs. E. L. Watson, that Jesse Shepard had arrived and would give one of his unique entertainments, being sufficient to fill the hall at one dollar each.

Mrs. Watson stated, at the close of one of her lectures, that as Mr. Shepard charged one hundred dollars for a public concert, it was equivalent on his part to giving that sum to the defence fund. This announcement was received with applause, and from that moment the liveliest interest was manifested to hear the greatest of all musical wonders. Many came long distances from the country to be present, and the large audience which assembled was in every sense a representative one. Ex-Mayor Kallock, present pastor of the temple; Senator Thomas Fitch and wife; several well known judges and lawyers; prominent artists, musicians, merchants and critics, besides leading Spiritualists and skeptics; sat still in their seats throughout the entire programme, as if transfixed under the spell of enchantment wrought by Sontag, Parepa, Mozart, Rossini, Lablache, and a host of others, as they returned one by one, and, through the splendid physique of Jesse Shepard, gave utterance to the most perfect and sublime music ever heard in our city. The great march of the Egyptians was played in a manner that bewildered and astonished every one present, and made the floor shake, with the tremendous volume of sound that came out of the piano.

Then we listened in rapt wonder and delight to the divine voices of Sontag and Lablache, as their matchless singing filled the hall and touched our hearts as nothing else could, until we readily fancied we were standing on the borders of the other country, listening to the music of other spheres. But it is useless and idle to try to describe it. It cannot be done.

Mrs. Mathews, our president, herself a musician and critic, declared that "words could not express her feelings and emotions after the concert." It was remarkable to see the audience remain in their seats refusing to stir. So spell bound were they, that Mr. Shepard was obliged to announce the second time that the concert was ended.

This was by far the most successful entertainment ever given for the benefit of mediums on this coast.

W. H. H.

**Spirit Remedies.**

PORTAGE CITY, Wis., Sept. 7, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly,  
FRANK T. RIPLEY,  
Horicon, Wis.

**Dr. Dobson's Liberal Offer.**

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DONSON.

**Special Notices.**

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

Mrs. SUE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th St., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga."

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 7:35 P. M. Lecturer, Dr. Samuel Watson.

THE SPIRITUAL OFFERING is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Mrs. Kingsbury, a trance speaker will lecture.

THE "Process of Mental Action" or "How we Think," No. 4 of the M. Faraday series, are attracting a great deal of attention. We have them on sale at this office; price 15 cents. Nos. 1, 2 and 3 of the same series also on sale at 10 cents each.

THE Rosicrucians hold on side circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

THE Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

THE Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

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**THE WATCHMAN.**

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These miscreants, with Bundy and Nichols at their head, pretended to question the fact of Sour's entrapment. This also they had to do to cast any blame upon the medium whatever and to cover Bundy's pre-arranged lie about the struggling of the medium while in his clasp in the dark. That Dr. Sour struggled with any one, there is not a particle of evidence to show, not even the pre-arranged statement of Bundy showing a struggle of the kind. Dr. Sour was, when first seen lying as he had fallen from his chair, in helpless unconsciousness, and he remained in that position and state until he was lifted from the floor by Mr. Herty and Mrs. Sour and placed upon his chair. At a subsequent seance, the controlling guide told Dr. Sour said that not only was the medium entranced throughout the violent conduct of his assailants, but that it required the whole controlling power of his spirit attendants to prevent a



serious if not fatal result to the medium; as a pulmonary hemorrhage would have certainly been the result of the assault had he suddenly recovered consciousness. It appears that these wretched men were only prevented from murdering the object of their hatred by the protecting power of his spirit guides, and were thus saved from committing that awful crime. Will these people never be content until some such awful responsibility rests upon their souls?

As to the slanderous insinuations, innuendoes, surmises, conjectures and imaginings, in which Bundy so profusely indulged, we scorn to notice them. They would disgrace the most inveterate and open enemy of Spiritualism, and serve no other end than to show what Bundy really is, an enemy and not a friend of truth. We will now quote the closing paragraph of Bundy's editorial, and with a few comments thereon will close.

"A careful analysis of the career of Mr. Sour at Lake Pleasant, covering a large amount of evidence that I have not the time to present, and the Journal not the space to print, I am forced to the conviction that whatever may have been his medial power in the past, or however satisfactory it may be in the future, his exhibitions at the camp were fraudulent from first to last, and I say this, well knowing the trade of abuse which will follow this declaration from those who can see loved spirit friends in this covered with handkerchiefs, who mistake a monstrous masculine face for that of an old lady, or who go into raptures over the 'sweet baby hand' composed of two of the medium's fingers dully scented with tobacco smoke."

Such is the conviction of Bundy, upon a showing of facts that would not justify the condemnation of a kill-sheep cur. Our conviction is, after a full and exhaustive statement of all the facts, that Dr. and Mrs. Sour, so far as their deportment and acts while at the Lake Pleasant camp meeting are concerned, stand free from all reproach. We certainly saw them as frequently as did Bundy, and judging from what we saw of them, their conduct was unexceptionable in every respect. We attended three of Dr. Sour's seances while at Lake Pleasant, one before and two after the Bundyite raid. At the first seance we sat close to the cabinet, and had the fullest opportunity to observe by the senses of hearing, touch and sight, all that occurred, having any special reference to ourself at least. In the dark circle a hand, manifestly that of a woman, touched our face. Supposing it was the spirit hand of our mother, we asked if that was correct. An emphatic pat upon the shoulder served as the answer. "no." We then asked, "Is it Lillie," when two velvety hands repeatedly smoothed our forehead and cheeks, thus rendering us certain of the presence of our spirit daughter, now a young woman of twenty-three. The identity of the spirit was afterwards rendered certain through Mrs. Carrie Twing, who knew nothing of what had occurred at that seance. That manifestation, therefore, I know to have been an absolutely manifested spirit identity. At that seance, Mrs. Sour did not sit in the circle at all, but outside of it, at no time going within seventeen feet of the cabinet after Dr. Sour took his seat in it, nor at any time being near enough to him to hand him anything. Throughout the dark circle lights were seen in all parts of the room at one and the same time, and persons said they were touched at one and the same time, although sitting so far from each other that one person could not have possibly done it. In the light part of the same seance many forms appeared in a distinct light, and came to the side of the curtain where we were sitting and within two feet of us. Not one of those faces bore any resemblance to the medium, nor did they resemble each other either in features, form or dress. One of those forms I recognized as that of David C. Densmore, the late editor and publisher of the *Voice of Angels*, and another as that of L. Judd Pardee. They came one after the other, and subsequently appeared in the front of the curtain, where they distinctly identified themselves to Mrs. Sprague, the present publisher of the *Voice of Angels*, who was at the seance, but who occupied a seat at the extreme limit of the circle. Not any of those manifestations were in any respect fraudulent nor other than they purported to be. The spirit daughter of Dr. Walker, of Cincinnati, came out into the room, and drawing aside the curtain, showed the medium sitting in his chair.

The next seance we attended was the next evening after the Bundyite raid. The medium was evidently still suffering from the violent treatment of the evening before, and the manifestations were comparatively weak and less convincing. But at the seance the next evening, and the night of the closing of the camp meeting, we had another opportunity of thoroughly satisfying ourself of the genuineness of Dr. Sour's mediumship. Again we were permitted to sit close to the cabinet, where we could distinctly hear the breathing of the medium throughout the dark circle, while the spirit lights and spirit touching of the sitters were taking place all over the room. The attention of every one was constantly kept active by Mr. L. L. Whitlock's frequent reminders to test what was occurring, by the previous Bundyite allegations of fraud and deception. Every one present was thoroughly convinced that Dr. Sour had nothing to do with producing the manifestations that took place in the dark circles and they so stated in writing, at the request of the editor of *Facts*. In the light circle every one present saw the spirit and the medium at the same time. We saw them at a distance of not more than four feet, distinctly, at the same time. Had the Bundyite raid been made at the Pierce cottage seance, instead of at the close of the camp meeting, as it was, there would have been no one left unsatisfied of the

perfect honesty of Dr. Sour as a man and medium; and the vile and cowardly slanderers of Mrs. Sour would have found the camp ground to hot to hold them. As the matter now stands, no one who knows the vileness and dishonesty of their accusers will think any the worse of Doctor and Mrs. Sour for anything they may say or publish concerning them. Bundy, try again. The last ditch is not far away, and this you know without our telling you.

#### QUESTIONS THAT WE ARE GLAD TO ANSWER.

The following letter reached our sanctum during our absence at Lake Pleasant Camp meeting, and since our return we have had so much to do to make up for the lost time, that we have not been able to give it earlier attention.

Editor of *Mind and Matter*:

I can readily understand that your constituency is largely, perhaps almost wholly made up of persons already convinced of the truth of what is called Spiritualism—that is, that all human beings are immortal, or at least, that their conscious personal existence is not limited to the life on earth; that not only do they continue to live after the dissolution of the physical form, but that some of them at least are enabled, by one means or another, to communicate with persons who remain in the earth life. But your paper is read by others than these. It is read by men and women who have not these assurances; by those, possibly, who have made good use of opportunities for investigating the phenomena of Spiritualism, but have failed to receive convincing evidence of the truth. As one such, receiving your paper quite regularly through the kindness of a Spiritual friend, you will permit me to ask the publication of this letter in your columns, feeling that it may voice the sentiments of not a few readers, and that possibly your printed reply thereto may serve the cause you represent.

If Spiritualism—as I have defined it, (and if my definition is not a good one, please give a better), is true, the spirits must have had some purpose in demonstrating its truth to the world. Am I correct in assuming that this purpose is to give to mortals, first of all, indubitable assurance of the continuation of life; and secondly, to render to mortals such aid as they, with clearer vision, of cause and consequence, may be able to see will be beneficial to humanity? If this is not the mission of Spiritualism, what can it be?

I observe that a large portion of your editorial space is occupied in dealing with certain assumptions of a Chicago paper, claiming to stand, as does yours, as a public exponent of Spiritualism. From your columns, I gather the impression that you regard that paper as inimical to the interests of the cause you both, at least claim, to represent, and this because—if I understand the matter, for I do not see the paper in question—of its alleged hostility to mediums. If it is really hostile to this class of persons, the paper justly merits your condemnation. That, however, is a matter I know nothing of, and which I could not discuss, for want of knowledge.

But it seems that that paper advocates the imposing of certain tests which might tend to aid in the detection of impostors. I do not understand you as by any means opposed to the employment of tests; but it has seemed to me, and quite likely to others who have read your paper, that you are not favorable to what may be termed "crucial tests." I mean, by this expression, nothing that would do personal harm to any medium, but such tests as would render deception and fraud impossible, or nearly so. Neither do I intend to challenge in any way your perfect right to any position you may take. You are "on the inside" of Spiritualism, I am on the outside.

The reasoning may be very shallow, but I desire to ask if, granted the truth of Spiritualism, it is not as desirable to one class of honest seekers after truth, as to another, that it should be demonstrated? It cannot be gainsaid, that among thinking people who are not numbered among the Spiritualists, agnosticism, if not actual disbelief, is greatly prevalent—increasingly prevalent. Revelments of modern science tend to materialism. No class of people more than these thinkers, desire to know the truth respecting immortality. But they so much desire it, that they feel a matter of so grand importance must be certified beyond question. They feel that a truth will suffer nothing through the utmost scrutiny.

It is an acknowledged fact, that there are persons professing mediumship, who are miserable tricksters, willing to play upon the most sacred feeling of humanity for gain. Why then should not all honest mediums and their spirit guides be rather anxious than backward to comply with such fair and honorable requirements as fair and honorable investigators would suggest? Can it be wondered at, if refusal to do so is interpreted by honest truth-seekers as a half confession of trickery?

Are we told that the laws governing spiritual manifestations are such as to require compliance with certain conditions on the part of their witnesses? That may well be; but is there only one side to that question? Are all rights and privileges on the side of spirits and mediums, or have the spectators the right of satisfying themselves that they are not the victims of imposture? Must everything be accepted as fact upon the *ipse dixit* of the medium and the few friends of Spiritualism who are present? In what respect would that differ from the demand of the Romish priest and his devout people, that the wafer I see is no longer bread, but is transubstantiated in the mouth of the faithful recipient? The "materialized" Jesus (if the story be not a myth) bade those to whom he appeared, *handle* him. Why not as much now? True, some might not even then be convinced; but surely others would.

Once more, I will not ask, What need for "cabinets"? This may be a "condition" to which none need object. But why a box with a hole in the door, or a curtain, also with a hole? In a room which has been carefully examined as to doors, windows, ceiling and floor, the spirits are said to materialize. If they possess the power of thus passing themselves through the walls of a building, why not have the medium securely locked into a cabinet with an ordinary door, the spirits passing through the substance of that door, as easily as through the walls?

One more question. You speak freely of "evil spirits," "Diaka," "Jesuitical spirits," and the like, and of their pranks, enough, one would think, to deceive the very elect. If there are such spirits, and they are able to play these pranks, by what means shall an investigator determine that they

are deceiving him, and, are not the persons whom they profess to be, i. e., the persons of good spirits?

I beg that you, Mr. Editor, and your readers, will not regard these questions as asked for the sake of raising objections. They are asked with the hope that they may elicit answers which will be valuable to very many who are really friendly to Spiritualism, who hope it may be true, but who do not regard such questions as foolish, or to be put aside with contempt. Respectfully,

W. G. HASKELL.

Lewistown, Maine, Aug. 4, '82.

In answer to Mr. Haskell's first question, we would say, that we think he is correct in assuming that it is the purpose of spirits to give to mortals indubitable assurance of the continuation of life after what is called death; and to render to mortals such aid as they, with clear vision of cause and consequence, may be able to see will be beneficial to humanity; but the purpose of spirits as manifested through their medial instruments does not stop there. It is, still more, the purpose of benevolent spirits, to aid, through mortal instrumentalities, the countless generations of spirits who inhabit the spheres of eternal life, and to free them from the chains of earthly errors which prevent their spirit progress. The purpose of the Spirits who have made Spiritualism what it is, embraces the attainment of the good, and the eternal happiness of every human soul, whether in the physical or the spirit spheres of life.

In reply to Mr. Haskell's second question, we would say, that it is, or is not as desirable to one set of honest seekers after truth as to another, that it should be demonstrated; but only in proportion as the one or the other set of thinkers are prepared to accept the truth when placed before them by spirit efforts. In our view, it is not at all desirable that the precious time and labor of spirits be thrown away in fruitless efforts to demonstrate that, which however clearly demonstrated, "seekers after truth" are unwilling to accept. In our view it is as much out of place for those who seek for truth at the hands of spirits, to assume what that truth and its demonstration shall be; as it would be for the spirit imparters of that truth to say, "you shall accept that truth and our demonstration of it." Seekers after truth, and imparters of truth, have each their work to do in their own way; and those who are not satisfied with this reasonable and proper relation between them, will have to wait until they can be satisfied with it. The whole matter lies between spirits and those who seek light and knowledge from them; and there it will have to lie, in the natural order of things.

It matters not whether the truth be received or rejected. It concerns no one but he or she who receives or rejects it, and is none the less important in either case. No one can add to or detract from its importance; and those who think they can do so are simply mistaken. Truth neither depends upon the opinions or speculations of men, nor upon their acts or conduct. It is something outside of human control, and rules without let or hindrance from mortals or spirits. If this were not so, all chance for right, justice and progress, would be at an end.

We know of nothing to prevent Mr. Haskell, or any other person, or number of persons, from sitting for spirit manifestations, in their search for spiritual truth, in any way, and under any conditions they choose. But we do most decidedly object to Mr. Haskell, or any other person, or any class of persons, undertaking to dictate to others, whether spirits or mortals, the conditions under which they shall exercise or enjoy the same privileges. If it is so desirable to have no spirit manifestations, but such as will force a conviction upon all who witness them, why do not Mr. Haskell and those of his way of thinking, give some practical proof that their way of seeking spiritual truth is the best way? If they cannot do it, why not "chill" less about their rights and other people's wrongs? Give us some of your mediums—those after your own imaginary pattern—and if we find them an improvement on the old order of things, we are enough in favor of progress to drop the old and adopt the new. Until then we shall adhere to the old, and do the best we can with it, to uphold and advance what we know to be the truth.

Mr. Haskell asks: "Are all rights and privileges on the side of spirits and mediums, or have the spectators the right of satisfying themselves that they are not the victims of imposture?" Such questions we regard as too silly to admit of serious answer. "Spectators have no right to molest, nor in any way interfere with mediums who are sitting for spirit control. Such interference can result in but one thing, and that is the prevention of the occurrence of the spirit manifestations for which the medium is sitting. The person who has not sense enough to know that, should soak his or her head, and never go near a spiritual medium. If you are insane on the subject of being victimized by mediums, Mr. Haskell, ask some of your friends to lock you up and keep you from racing around until in your frenzy you do some bodily harm to some innocent and unconscious medium. This is our serious advice to you.

Mr. Haskell asks: "Must everything be accepted as fact upon the *ipse dixit* of the medium and the few friends of Spiritualism who are present?" Is that a question such as a rational person would ask? Who has asked Mr. Haskell, or any one else, to do anything of the kind? We certainly have not? We would suggest, however, that those who entertain any such crazy delusion,

stay at home of nights and swathe their heads in cold bandages. They are in greater danger of Spiritualistic "jim-jams" than they are conscious of. Don't, please, read *MIND AND MATTER* any more, Mr. Haskell, if it has so unfavorable an effect upon your mental health.

Mr. Haskell (whom, if we are not misinformed, is a Christian preacher) writes: "The 'materialized' Jesus (if the story be not a myth) bade those to whom he appeared, *handle* him. Why not as much now? True, some might not then be convinced; but surely others would." We consider that Mr. Haskell has answered his own question. It would be as futile to try and satisfy some foolish people of the truth of Spiritualism now, as it was eighteen hundred and fifty years ago. To try to do it would be absurd, and it is this absurdity that Mr. Haskell would have Spiritualists waste their time upon. We, at all events, have no time to waste in trying to convince Mr. Haskell of truths that millions are accepting, the world over, without a doubt or question. If he is satisfied with his present position of doubt as to the after-life, it is *his* business and not *ours*, and we are satisfied, too. If he is not satisfied with it, we advise him to leave it at once, and not make so many faces about having to swallow the truth.

But of one thing we assure Mr. Haskell, he had better not read *MIND AND MATTER* any more, if it causes him such a mental commotion as the whole tenor of his letter would indicate. We shall continue to defend slandered and unjustly assailed media, and insist upon their protection, let it suit or grumble whom it may. This is our answer to Mr. Haskell.

#### "ROBERTS PLAYING BLUFF."

Such is the blackleg's slang, that Bundy uses to designate our defense of ourself against the slanderous falsehoods which his Lake Pleasant pals published to injure us. In last week's *R.-P. Journal*, he says;

"In order if possible to lessen the tremendous force of the resolutions adopted by the Directors at Lake Pleasant Camp, and also that he may have a color of plausibility for the vicious slang-whanging and bravado which he is sure to indulge in, Roberts, last week, swore-out a warrant at Greenfield, Mass., and caused the arrest of President Beals and five of the directors, on the charge of causing to be published an alleged criminal libel—meaning the resolutions. As the facts set forth in those resolutions can be substantiated, and as the publication was made without malice and for the public good, the action of Roberts in bringing complaint will result in nothing. This he no doubt realizes, but it will, he probably hopes, answer the temporary purpose of distracting attention from his vile conduct.

"The parties were brought before Justice Williams, of Greenfield, on the 29th ult., and by agreement of counsel, the case was continued to the Supreme Court on the second Monday in November next. In the interval Roberts will have the opportunity to bamboozle his camel-swallowing constituency with accounts of the dreadful calamities about to befall all who oppose him.

"The publication of the official account of the Directors of the New England Spiritualists' Camp Meeting, in the shape of the resolutions referred to, is an act of Justice to the Association, and for the public good, and it is the duty of every Spiritualist paper to publish them."

We lay this Bundyite plea in behalf of his fellow-slanderers of ourself before our readers, as it will serve to show what a fluttering even the appearance of justice has to their terrified vision. But still more we do so to correct the falsehoods which this habitual liar has given in the place of truth, in relation to this matter.

In the first place, we are not "playing bluff," whatever that may mean, in asking justice at the hands of Massachusetts for the most gross and inexcusable wrong and injury done to us by persons amenable to her laws. If that justice is not done to us and our assailants it will not be our fault. In the second place, it is false that the slanderous imputations against us can be proven true. In the third place, it is false that the slanderous publication was made without malice and for the public good. The deliberate manner in which the slanderers set about their work and performed it, shows that they were animated by feelings of personal malice toward us, and that their falsehoods were deliberately designed to injure us in public estimation, without any excuse whatever. In the fourth place, Bundy cannot know that our complaint will amount to nothing. We will be at Greenfield on the second Monday of November, with our witnesses, and on the proof we shall adduce, we will ask judgment as between our slanderers and the Commonwealth of Massachusetts. In the fifth place, it is a false conjecture that we seek to divert attention from ourself or our acts. In the sixth place, it is false that "by agreement of counsel the case was continued to the Supreme Court," etc. The parties waived a hearing and were put under bonds to appear and answer at the next term of court, as is usual with all arrested violators of law under similar circumstances.

The parties were bound over on two distinct grounds of complaint; first, for having in violation of law published a criminal libel against us; and second, for conspiring together to injure us in our person and business by publishing false and libelous allegations against us.

Bundy thinks, that by constituting themselves a body of libellers, the Directors of the New England Spiritual Camp Meeting Association performed an act of justice to the Association; we think otherwise, and we will be very much mis-



taken if the Massachusetts' courts do not take the same view of the matter that we do.

As to Bundy's opinion that "it is the duty of every Spiritualist paper to publish" the libellous proceedings referred to, he seems to stand alone in that view as to the duties of the editors of Spiritualist papers. The editor of the *Banner of Light*, loves us no better than Bundy himself, yet he has not been weak and foolish enough to comply with the impudent request of Dr. Joseph Beals and his associates, that he should publish their libellous outgivings. No other Spiritualist paper has taken any more notice of this presumptuous attempt to involve them in their illegal conduct; nor, as far we know, has any paper that is hostile to Spiritualism, except the *R.-P. Journal*, been mean enough and unprincipled enough to comply with that request. To Bundy we would say: Wait and see—it may prove something else than "playing bluff." Don't fidget; it will do you no good.

#### JOHN C. BUNDY MEETS HIS WATERLOO.

The head of Bundyism, and editor of the *Bundyite* organ, the *Religio-Philosophical Journal* (so-called), as our readers are advised, some weeks since set out from Chicago for the East, to make one last effort to inspire his few deluded followers with the idea that Bundyism was not stone dead. On his way, he stopped a short time at the Cassadaga Lake Camp Meeting to avail himself of any opportunity he might find, at that point, to pursue his habitual work of slandering honest and genuine mediums. Not finding the opportunity he sought, it seems he concluded to create such an opportunity; with what result the following testimony will show. Stolid indeed must be the devotee of Bundyism who does not realize the crushing force of this testimony against one who has blindly defied the forbearance of Spiritualists until they are forced to call a halt to his infernal misrepresentations of mediums and their friends. The following document explains itself:

"Cassadaga Lake, N. Y., August, 1882.

"In an editorial report of the proceedings of the 3rd annual meeting of the Cassadaga Lake Free Association Camp Meeting, written by John C. Bundy, and published in the *Religio-Philosophical Journal* of August 19th, 1882, the following reference was made:

"On Sunday that brace of Swindlers, Keeler and Rothermel appeared on the ground prepared to offer their threadbare tricks to the campers, but soon began to complain that their 'gifts' were not appreciated there. Such fellows should not be allowed to ply their vocation on any Spiritualist camp ground."

"We, the undersigned, having attended one or more of Messrs. Keeler and Rothermel's seances, and witnessed phenomena of a character, and under such conditions, as to give rise to no belief in any intelligent mind, so far as we could perceive, that the same were produced by any dishonest acts of the mediums, or by any power other than that of disembodied spirits, as was claimed, do hereby protest, in the name of justice and truth, against such wholesale denunciation of, and slander against, the character and reputation of these mediums, as appears in Mr. Bundy's article.

"In view of the fact that these gentlemen were employed by the Board of Trustees of Cassadaga Lake Free Association to attend their encampment and present to its visitors the phenomena occurring through them, thereby virtually commending them to the public patronage; and the further fact of the statement of these mediums that Mr. Bundy has never been present at one of their seances; we consider the late action of the *Religio-Philosophical Journal* as premature, unwarranted, unjust, and uncalled for, and seriously unbecoming a publisher of a journal claiming to propagate the claims of Modern Spiritualism.

Signed:

M. Rouse, } of Board of Trustees,  
O. G. Chase, } Cassadaga Lake Free Associ'n.  
J. W. Rood, Secretary of C. L. F. A.  
T. B. Buel, Sec'y Elect for 1883.  
Floyd M. Dyer, Youngstown, Ohio.  
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H. Walker, Canton,  
Wm. Barnsdoll, Ex-Mayor, Titusville, Penna.  
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T. P. Allen, Gowanda, " "  
D. P. Jacobson, Jamestown, " "  
D. A. Hearrick, " "  
Orrin O. Dell, " "  
John W. Weeks, Bolivar, " "  
Mrs. J. W. Weeks, " "  
Mrs. A. C. Dennis, Baldwinsville, " "  
Mrs. W. H. Downer, " "  
Carrie E. Downer, " "  
Jno. L. Bennett, Versailles, " "  
J. B. F. Champlin, Little Valley, " "  
N. N. Whitaker, Fredonia, " "  
H. R. Hart, " "  
A. James, V. D., " "  
Avis A. Sage, " "  
Wesley Drake, Stockton, " "  
C. H. Swift, Forrestville, " "  
Mrs. O. F. Steadman, Dunkirk, " "  
G. F. Carter, Laona, " "  
Mrs. R. Sully, (Fillmore House), " Buffalo.  
Mrs. D. Smith, Buffalo, " "  
Mrs. Dillon, " "  
Mary Wanser, " "  
Mrs. M. G. Dunham, Brocton, " "  
Dr. L. R. Ware, New York city, " "  
Moses Hull, Erie, Penna., " "  
Mattie E. Hull, " "  
J. A. Tracy, " "  
Mrs. Dr. M. J. Oark, Erie, " "  
Mrs. Barnsdoll, Titusville, " "  
A. Smith, " "  
E. Smith, " "  
E. C. White, Mrs. M. B. Purple, Mrs. Campbell, Mrs. Elliott, and a thousand others.

"While knowing nothing of the subject matter of the foregoing, I have no hesitation in stating that I attended a seance given by Keeler and Rothermel, and used my best efforts to ascertain if their manifestations were fraudulent, and discovered

nothing that bore the slightest suspicion of trickery.

FRANK H. HARCOURT,

City editor *Erie Daily Despatch*.

It is hardly likely, hereafter that either Col. Bundy, or any of his hypocritical and malignant followers, will outrage truth and decency, by publicly repeating the calumny of Col. B., against Messrs. Keeler and Rothermel. We congratulate those mediums upon the fact that Col. Bundy's suicidal infatuation provoked that complete vindication of them from his vile, malicious, unfounded and wholesale calumny.

It was fresh from the indicting of that slanderous attack upon Messrs. Keeler and Rothermel, that Col. Bundy appeared at Lake Pleasant Camp Meeting, with his infamously false and cowardly attack upon himself. And it was there, in concert with S. B. Nichols and two or three others of his notorious adherents, that he sought to impeach the mediumistic integrity of Dr. R. W. Sour, in which he so ignominiously failed, to the entire disgust of his few friends, with the exception of the Board of Directors, who by their efforts to shield the discomfited journalistic fraud and hypocrite, shared with him his ignominious defeat. We venture to predict that Bundyism will seek, hereafter, some more promising field for successful lying, than camp meetings, where true and faithful friends of Spiritualism are in such ascendency as to drive that infernalism and its friends to despair. But a new feature of outraging mediums was introduced in the attack on Dr. Sour, and that was the robbing of him by some of the invited friends of the principal conspirators against truth. How long can this infamous warfare upon mediums be carried on with impunity? Not long, we opine, unless dishonesty, hypocrisy, fraud, impudence and knavery have conquered the Spiritual movement.

There was a time when simple-minded, unsuspecting and too confiding Spiritualists might honestly have imagined that Col. Bundy and his organ were honest in their profuse professions of good intentions, but that time has gone by, and those who longer adhere to, or encourage him in his disgraceful opposition to truth, must share with him his infamy.

#### EDITORIAL BRIEFS.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

FRANK T. RIPLEY, has arrived home from his Eastern trip and is now ready for engagements to lecture and give tests from the platform. His address is Frank T. Ripley, box 70, Horicon, Wis.

MR. J. WM. FLETCHER, will lecture in Portsmouth, N. H., in September; Springfield, Mass., in October and November, and New York City in December. Address all letters to 2 Hamilton Place, Boston, Mass.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

Mrs. PATTERSON the well known and reliable Slate writing medium from Pittsburg, Pa., is stopping for a short time at 421 Hartman street, Camden N. J. We advise all those who are desirous of witnessing the wonderful manifestations given through her organism to avail themselves of this opportunity. Not only are wonderful manifestations of spirit power and presence given through her mediumship but tests are also given convincing the most sceptical of the presence of their friends.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davi-

son, independent slate-writing medium, have left Philadelphia for an extended tour in the West and South, and will probably reach the Pacific coast before their return. They are now in Chicago, giving public circles with great success, with audiences numbering from three to four hundred people. They are also giving private sittings. Any persons or societies desiring to make arrangements with them for their services en route can address them at present at 364 W. Madison street, Chicago, Ill. Mr. Keene is authorized to take subscriptions, during his tour, for MIND AND MATTER, and receipt for the same.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

SPIRITUALIST CONVENTION at Capitol Hall, Montpelier, Friday, Saturday and Sunday, Sept. 22nd, 23rd and 24, 1882, under the auspices of the Vermont State Spiritualists Association. This Convention, coming as it does after the close of the Camp Meeting season, and with the large number of speakers which will be in attendance, cannot fail to be one of the most attractive meetings of the summer. Capt. H. H. Brown, of Williamantic, Ct., an inspirational speaker of rare power and ability will be present. Also Mr. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. Howard, test mediums, will give public seances. Mrs. Emma L. Paul, of Stowe, Mrs. Fannie D. Smith, of Brandon, Mrs. L. S. Manchester, of W. Randolph, Mr. A. E. Stanley, of Leicester, and Mrs. Sarah A. Wiley, of Rockingham, will be present, and other speakers and mediums are expected. Good music will be provided by Mr. Ripley, of Montpelier; and the usual courtesy will be extended by the Railroads. Good accommodations at the Bishop hotel and American house at \$1.00 per day. Horse keeping, 50 cents per day.

W. H. WILKINS, Secretary, Lebanon, N. H.

#### The Criticism of Dr. J. M. Peebles, Noticed.

Editor of *Mind and Matter*:

Returning home to-day, I find, among a bundle of newspapers, journals and quarterlies, MIND AND MATTER, of Sept. 9th, containing an article from Mrs. O. F. Shepard, under the heading of "Dr. J. M. Peebles Criticized."

Seldom, because of disinclination, and more especially for want of time, do I offer any reply to critics. But as Sister Shepard in her attack, has opened a way for me to say a few words touching my position upon woman's rights, I plead for a bit of space in your columns.

And as a preface, permit me to say, that Mrs. Shepard's report of my Neshaminy lectures is almost diametrically opposed to the official reports of Capt. H. H. Brown, appearing in two or three of the Spiritualist newspapers.

Speaking of savior and salvation, I said that a man might as well attempt to lift himself over a hedge by his ears as to attempt to save or perfect himself without any help. I then named the pure, noble and womanly Lucretia Mott as one of the world's saviours.

Touching the matter of "Woman's rights;" or, "ye woman suffrage Spiritualists," permit me to go back quite a generation. Some thirty years ago—I am now between the sixties and seventies—when preaching in the city of Oswego; it was announced that Mrs. Bloomer, then residing in Canandaigua, N. Y., I think, wished to deliver an address in the city, upon "Woman's Rights and the Reform Dress." Not a pulpit could her agent obtain. Half disheartened, he applied to me, and without consulting the Church Committee, I readily, cheerfully, gave my consent and promised to meet the lady at the depot. This I did. And as the hotel was near by, we walked. It was the first time that the street boys had ever seen a woman in the short reform dress, and a motley crowd followed us, hooting and yelling like wild Arabs. Suffice it to say she delivered a sound and able address from my pulpit, giving rise, in the end, to an abominable scandal. I then believed, and to this day believe that Mrs. Bloomer—now residing in western Iowa—was an earnest, chaste and royal-souled woman.

But then and there I fully espoused woman's cause, and from that time to this—just about a generation—I have been an unflinching advocate of woman's equality with man. And I shall feel proud to have my wife, and my mother—now living with me, and in her 85th year—walk by my side to the polls and deposit their votes for town, county, State and National officers.

The point I made at the Neshaminy Camp Meeting, when referring to "Woman's Rights," was this:—In speaking of the reasons of the inharmonies in some of the Spiritualist Societies, and the difficulty of raising funds to build halls, etc. I mentioned, among other causes, the fact of Spiritualist lecturers being announced to speak upon Spiritualism, and then occupying their hour in discussing the question of "woman's rights"—which, I added, with emphasis, "I believe in"—"civil service," "protective tariff," "greenback currency," and other political questions. And I clinched the point by saying I abominate misrepresentation; I abominate hearing a partisan political speech under the name of Spiritualism. If such honest utterances are heretical, stick the stake and kindle the fires.

I did not say that Col. Ingersoll "could not be an honest man." I never attack and discuss men or women, but their dogmas opinions and theories. Let Capt. Brown, in one of his published reports, tell what I said of Col. Ingersoll's position. "Every thing in relation to freedom, home, hu-

manity, charity, etc., that Ingersoll had so eloquently said, Dr. Peebles heartily echoed; but when he comes to speak of God, Bible, Revelation, Christianity and other sacred themes, then the man descends below his proper dignity, for these themes are not to be treated with wit, sarcasm or ridicule. He then reviewed the remarks of Ingersoll upon these themes, and in closing, he referred to his ignorance of the knowledge of a future life as inexcusable when so much evidence is at hand, and he pointed out the difference of Ingersoll's negations and the positive assertions of Spiritualism and the effect of the two as illustrated by examples upon individuals."

I further said that the very groundwork and genius of Ingersollism was destruction. Standing over the dead body of his brother, he spoke of "voiceless lips," "unreplying dead," "dreamless sleep," "passed to silent and pathetic dust."

"I admit," says Col. Ingersoll, in one of his reported speeches, "that in all ages men have believed in spooks and ghosts and signs and wonders; this, however, proves nothing. Men have for thousands of years believed in the impossible and worshipped the absurd. Our ancestors have worshipped snakes and birds and beasts. I do not admit that any ghost ever existed. \* \* One world at a time. I know nothing of any other."

Ingersollism destroys or robs the soul of its trust in God, and offers in place, chance, or blind impersonal force.

It deprives man, or would deprive him, of his knowledge of a future existence, and points him to the dreary tomb of a blank, dreamless unconsciousness.

It snatches away the orphan's refreshing loaf, and returns him not even a dry and mouldy crust.

It severs the sound right limb of the athlete, and tenders the crippled man neither staff nor crutch.

It strikes down from fevered lips the well filled cup, and points the thirsty to a dry and barren desert.

It madly puts out the light of heaven, or would so do—and then mockingly, laughingly, tells in rippling rhetoric, of a night, black, starless and eternal.

It is the draped gospel of gloom, of sadness, of rayless darkness, of chilling anguish of everlasting death!

And yet many Spiritualists instead of supporting their honest, sympathetic and half starved mediums in their self-sacrificing efforts to demonstrate a future existence, and prove that our friends return with messages of love and tenderness, will patronize Ingersoll's lectures, paying from half a dollar to a dollar a seat, to hear him ridicule "ghosts," and prove, so far as he is capable, that there is no future state of existence!

Every word that I said of Col. Ingersoll's position was in print, and the revised proof-sheets in my hands before I went upon the Neshaminy platform to deliver the discourse. It will soon be published revised and enlarged.

Concerning Mrs. Shepard's fling at "Christian Spiritualists," including necessarily such men as Kiddle, Buchanan, A. E. Newton, J. M. Spear, Eugene Crowell, Samuel Watson and others, with multitudes of true and noble women, I have nothing to say, only that Christianity has been an infinitely better friend of woman for the past 1800 years than Polygamic Paganism, or any rude form of idolatrous heathenism.

I am done—and now may that charity which thinketh no evil, that love which glows in angel souls, and that peace which passeth all understanding, be and abide with the Israel of all true womanhood, evermore.

J. M. PEEBLES.

Hammonton, N. J.

#### Indignation Filly Expressed.

290 Race Street,  
CINCINNATI, Sept. 8th, 1882.

Editor of *Mind and Matter*:

Verily, "The Kingdom of heaven is obtained by force," and by much fighting. I would have given my boots, and come home barefooted, to have been present when the Bundyite raid was made upon Dr. R. W. Sour at the Lake Pleasant seance; for though I write of charity and the "inner world," and try to live what I write, a weight of 222 lbs. must have been given me for a purpose, as Sour's delicate and slender body was given also for a purpose, other than fighting "beasts" either "at Ephesus," or Lake Pleasant.

Fraud, indeed! The goddess "born from the foam of the sea" was not purer from defilement, when she arose from the wave, than is Dr. Sour from taint of fraud or deception. But he found himself in Jericho, and amongst a den of thieves, literally, and the good Samaritan, though himself set upon, was not disabled.

What a nest of vipers, dear Roberts, you have to deal with! I only hope your courage will not fail you, and that your commissary will hold out till victory perches on your banner, and not a viper dare show his head or wag his forked tongue.

Yours truly,

J. D. BUCK.

#### Correspondence.

KINGLAND, Eaton Co., Mich.

Editor of *Mind and Matter*:

DEAR SIR:—I received your postal last week notifying me of the expiration of my subscription to MIND AND MATTER, which you will excuse my not attending to before. So please find enclosed two dollars to renew my subscription. It has become one of the household needs that can't well be dispensed with. I admire your stand in defence of mediums, against the vile tongue of slander and the persecutions inflicted upon them. May you remain in the mortal form until you see the triumphant result of your earnest endeavors to benefit mankind. With every wish for your success, I remain yours, in the great work for humanity.

ADDISON KOON.

#### A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,  
Pres't. American Health College,  
Fairmount, Cincinnati, O.







### Further Communications from the Spirit of Father Alberti, Abbot of Corpus Christi.

MRS. ADIE M. GLADING, MEDIUM.

AUGUST 5TH, 1882.

FRIEND:—I know many will contradict the statements I make, but I care not, so long as I tell the truth, and you find in my remarks anything worthy of notice. It does not concern the world whether I belong to one class of individuals or another, so long as I present facts which are too strong to be overcome by arguments weak or futile. To test my communications by denying my identity does not destroy my individuality; and if, in the chronology of the past, my name has been obliterated and lost, it does not prevent me from speaking, from this side of life, some words of warning to those who are willing to receive them. I shall for a time refrain from speaking of myself until I have disposed of more important subjects, and will continue my remarks upon the errors of the Church.

I felt, when in earth life, to be infallible. My greatest source of anxiety is the fact of the people being kept in a state of ignorance among the Roman Catholic believers, and its effect upon the nation, will be the theme on which I will enlarge at present, and speak of little children who are taught implicit obedience to the commands of the Church, not only as soon as they are ready to comprehend the mother's word, but before they are born, by priestly control over the female, who, through ignorance of anti-natal influences, does not know how deeply she imparts her own superstitions and blind dependence to her child, yet in embryo. Thus, with a heart of undefined longings, and a nature at that special time particularly impressionable, she seeks for sympathy, advice and strength, at the feet of her spiritual director, who, fully comprehending the situation, takes hold of her confidence, and, by the authority of his position, imposes many severe and prolonged devotions, thus keeping her mind in a state of religious excitement during her most sensitive period of life. She does not know the harm she is doing, or the effect it has upon the future life, for which she is responsible; but her adviser does, for the priesthood are perfectly conversant with the laws of psychology and mental forces. Hence the unborn child is already a passive and easy victim to the training in progress, for the mother's first thought is of its soul's salvation, and her fear that it might die before it is christened, gives her the needed strength to bear her ordeal of suffering. The first drop of nourishment, drawn from the maternal fount, is impregnated with prayers and anxieties, and superstitions and beliefs. And, day after day, month after month, the little one is fed with food fevered and poisoned by mental excitement. As soon as the eye can take in, and the mind comprehend, pictures are constantly presented of the love of the suffering Saviour for human beings and fear for the angry God who could calmly see an innocent and pure being, who was part of himself, die and suffer the terrible death he did. Then obedience to the laws of the Church is forced upon the young mind, now thoroughly prepared to receive its teachings; for obedience is the greatest of all commands given by that august body, the Church of Rome.

AUGUST 16TH, 1882.

Obedience having been impressed upon the people until they are incapable of comprehending anything else, they continue from generation to generation to blindly obey, and they seek nothing of the higher or grander thoughts which come to those who are free to choose. Catholics are very ready in words to proclaim freedom of conscience and freedom of choice, but how is this to be demonstrated, when there is no freedom of thought permitted, when the reverend father must be consulted on all matters spiritual, and the inquirer is not allowed to reason for himself; but must believe entirely whatever decision the spiritual director may come to, whose duty it is to watch and guard every approach of what may seem like heresy; and the inquiring mind is quickly taught that self-reasoning is doubt and doubt is heresy. Heresy is of the devil and must be rooted out. Thus the poor devoted and humble zealot is again sent back to the state of dependence, perhaps even doing an act of penance for the instinctive outgrowth of thought, which is evolved by contact with reasoning people. The priesthood know that in unity there is strength, therefore they unite under one visible head of the church. The Pope, who is a good statesman, as well as a deep and subtle ruler over things spiritual, and the priesthood know that unity of government is not less essential to the Church of Christ, than unity of doctrine. Also, the Church is called a kingdom. Now in every well regulated kingdom there is but one king—one form of government—one uniform body of laws—which all are obliged to observe. Hence it is clear that the church should have one common doctrine, which all Christians are bound to believe, and one uniform government to which all should be loyally attached. This is the great object to which the head of the Roman Church is looking, and each incumbent does all in his power to give his successor a stronger hold. Thus step by step they are growing greater, and soon they will show more of their deep designs, as they grow in power. They are now in the minority, but if they once get the upper hand in numbers they will destroy your dearly bought freedom, and control you with a cross of iron; for their faith teaches them to tolerate no religion other than the Catholic. It is, then, a matter of absolute necessity for you that they should never be allowed to get this advantage; for once obtained, it will not then be as easy for you to gain the freedom of your country as it was a century ago. I will write more, anon.

ALBERTI.

WITHOUT DATE.

There is not a Catholic youth who is not taught that it is his bounden duty to fight for his country, if it should need his service, but far more is it impressed upon him to love and fight for his Mother Church. So, if it should ever be given to him, he who is now but a boy, would take up arms at a moment's notice to strike a blow, even at his brother's heart, if the priest should say it was for the glory of Mother Church. Do not be surprised if the little shows and parades, which so delight the eye, at some future time, should be used to tear the covering from foster-mother America's bosom and place it on the flag-staff of oppression.

[Here an adverse control appeared, preventing

further communication. The control wrote with the left hand of the medium, as follows:]

"I will at another time go on." ALBERTI.

[All the above communications were written from right to left, and required to be read by reflection from a mirror. We regard these communications of the greatest value and significance, as they are evidently the production of a powerful spirit intelligence who is perfectly acquainted with the purposes and methods of action, of the Roman Catholic hierarchy. They merit the most serious consideration of every person who desires the preservation and perfection of American institutions. We trust the spirit of Father Alberti will persist in his work of warning, until the whole scheme of Roman Catholic domination and the plans for its execution are laid bare. That he should be opposed by Catholic spirits is natural, but their power to obstruct the spread of knowledge is growing steadily weaker and must be soon entirely overcome.—Ed.]

### Unseen Engines of Deaths—Cleanliness the Basic Principle of Hygienic Conditions.

Clean streets, clean dwellings and pure air, are as requisite to hygienic conditions as personal cleanliness. The germ theory of disease, as recently defined by science, has set before us some startling and alarming facts, and science has not yet arrived at all the facts in the premises. It has indeed found a prolific cause of contagion, but it is still ignorant of many of its modes of action. The same may be said of the older theory, *Zymosis*, each theory being supported by many men of learning and ability. But what it most concerns the readers of MIND AND MATTER to know, as students of nature, is the leading facts, the observance of which will secure hygienic conditions at all seasons of the year. However much we may differ as to the construction of the *virus* and its methods of inoculation, all must agree that blood-poisoning is the prolific source of death; hence, to remove the cause, in due time, is to prevent the mortality which often threatens to depopulate flourishing and prosperous towns and cities. The most prominent fact is, that the *virus* conveyed into the system by poisonous food, clothing or air, is as fatal as that imparted by the bite of vicious animals and noxious reptiles. It is well known that no white man can inhabit the rice-swamps of the South and live, and that small-pox, and some other forms of fever are still more fatal to the blacks than to the white race.

But worst of all, one diseased person is sufficient to poison an entire community. According to the theory *Zymosis*, one particle of matter, air, water or blood, that has become vitiated, imparts the poison to its neighbor, and so on, until all have become diseased. According to the *Germ* theory, one germ breeds millions of others, until space is filled with germs of the pestilence that walketh at noonday; and when one drop of a person's blood has received the *virus*, the same fatal process is continued until death ensues. *Zymosis* is a term invented by Dr. Farr to denote the process of blood poisoning, by which one particle (as in the fermentation a pot of yeast) converts the whole mass to its own status.

In short, there are so many dangers that lurk in secret places, that life is insecure at best. How fearful, therefore, that culpability which would permit a fatal epidemic to arise from mere neglect at a period in our history when hygienic requirements are so generally understood that no board of health could raise this plea of ignorance in the matter, if called to account for a lack of vigilance.

I lay this matter before your readers, Dear Editor, in as few words as possible, trusting that the unembellished facts will prove more effectual in producing timely action than the most verbose and eloquent sermon that could be produced.

CHARLES THOMPSON.

St. Albans, Vt.

### Dr. Matthew Shea's Seances.

AURORA, Kane Co., Ill., Sept., 1st, 1882.

Editor of Mind and Matter:

I attended a seance at Dr. Shea's, last week, at 87 Madison street, Chicago. I feel unable to write justly about a materializing seance, because one cannot adequately describe the overshadowing power that these Spirit beings bring with them. One must be there to know the reality of these grand phenomena—"the resurrection of the dead"—for a resurrection it is. The old-fashioned Methodists believed in the return of the dead. What has led that large, intelligent sect away from that belief? But I will try and describe some of the occurrences.

The room was dimly lighted, but the light was so placed that its rays fell upon the aperture of the cabinet. Mrs. Vanderberger keeps order, sings, and speaks to each spirit that appears, until each can designate who it wishes to address among the sitters. This lady has stood there for years, performing this important duty. This prevents disorder, for some are so eager they scarcely seem to know what good manners are. Then again, some come on purpose to disturb. Some of the spirits are recognized before they speak, they materialize so perfectly. They are frequently dressed in white and veiled. I have seen six and seven full forms come out in one evening. They converse face to face with their friends, walk with them, kiss them, and shake hands with them. I have seen their whole faces look as natural as life.

Of those who came to me on this occasion, one face after another, and were recognized by me, was President Garfield. He came out from the cabinet and pointed his finger at one of the sitters and said, "Politeness is one of the Christian virtues." The man he pointed out had just taken hold of the clothing of a spirit who was carrying a friend close to him. He took the liberty without asking the spirit! What do spirits think of the grabbers? I think all persons show their true characters in the real acts of their lives. Fitzgerald, Dr. Shea's control, had promised to come out this evening; all greet his coming with pleasure, he is so demonstrative. He sings, talks, has sat behind the cabinet doors for years, and has only materialized a few times. He has a deep bass voice, and when he came out at that seance he said: "This is me, myself." There was no mistaking that voice. I have never heard one like it. He came to me and shook hands with me and a friend who sat by me. While holding my hand, he said: "I commission you to write this for Roberts' paper." I said, "Yes, I will do it willingly. He needs encouragement." "Yes," he answered, "and many more who will see it." He seemed to rise in

earnestness and said: "Yes, the Spirit-world commission you to write this." Having said this, he, Fitzgerald, went into the cabinet, left the door open, and showed us the medium. (The medium is thus shown by the spirits at nearly every seance.) Afterwards, he came from the cabinet again saying: "The soul resurrected, the grave and hell is vanquished, when the spirit leaves the body." Having said this he retired behind the door, to his usual post to talk and assist all. He has such a kindly heart, brings such good feelings, and holds the people in such awe and profound respect! He came dressed in a black suit such as is usually worn by citizens. Now, Brother Roberts, where are the creeds, if the Spirit-world are permitted to come and preach so much in a few sentences like those? That is what is the matter with the creed bound spirits and mortals. Some Spiritualists are worse Spiritual slaves than you can find in the churches. Education and social position have riveted their chains upon them, and cramped their brains into the narrowest limits.

A spirit came to me, penitent for his past life and made me happy by saying he was progressing out of his dark conditions. He thanked us for our forgiveness. Another spirit after talking awhile said: "Touch not the cup! touch not the cup!! touch not the cup!!!" Another reproved a person for not restraining a child, and not being firm with him.

I have seen these spirit forms float, in the cabinet, through the wide aperture. And, now I would like to say a few words of cheer to mediums for spirit materializations.

Precious mediums! take courage amid all the slanders from false friends and foes. The happiness you have in following your guides repays you, and their blessings hereafter will crown you with love and kindness. Hold the precious gift as the grand product of spirit power committed to your care, with a rejoicing heart. Go forth and meet antagonism which cometh of ignorance, vanity and selfishness. Honestly persevere! Never give over to the opposition, for greater outpourings are coming to the faithful. We have not begun to know all the grand old spirit world has in store for us, who live upon this earth. Be happy, then, for the cause of truth will surely triumph. Ignorance must hide its head—vanity must melt away like mist before the morning sun—selfishness must be destroyed by the loving truthful angels of power taking possession of the earth. Time will prove all this. Do not be discouraged because those who ought to have been a barrier around you, have turned their backs, leaving the storm to come down upon you in its fury. The bright luminaries above us conduct us no more surely through this dark earth, than do those divine spirits who have inaugurated this coming of the angels—this resurrection of the dead! Their blessing rest upon you! is my cheerful prayer.

I have a delineation of your attributes, Bro. Roberts, that a spirit gave me, while looking at your picture in Dr. Shea's room. I will send it some time. With respect,

REBECCA MESSENGER.

### Evils of the Animal Magnetic Idea.

J. M. ROBERTS, Esq.:—In addition to what we have said in former articles upon the "animal magnetic idea," we have but to remark, without equivocation or play upon words, that we deprecate it, especially because its advocates hold that they can make their patients do all kinds of evil if they choose to do so. This happily, however, as we before stated, can only be done when their patients have been falsely taught, or are made to believe that magnetizers or psychologists, so called, have such a power—but which cannot be effected in the case of those who have been taught the truth in regard to their assumed power.

As magnetizers have made these assertions publicly, we hold them to their acknowledgments, and wish to be distinctly understood that we abhor the idea of such possibilities, because they have led to all the evils we have stated, and may do so again.

We are well aware that we can expect no one to side with us, who is interested or worships at the shrine of the animal "magnetic idea," and have but to say, in regard to them, that because millions have worshipped the sun, it is no reason that it should be the true God—and as evil has, and may again result from "the animal magnetic idea" we have directed the attention of the masses to its possibilities, and if magnetizers still persist in urging it upon the public, we wish to be distinctly understood, that we take no part in it—and again declare that the point at issue between magnetizers, etc., and ourselves is, that, they favour and uphold such evil possibilities, and that we declare against them—and insist that they are only possible with patients who have been educated in the "animal magnetic" school—then they become possible to such persons only—and if they should only prove evil in the case of one individual, instead of thousands, that the masses know of, it is for them to decide whether the evil shall be countenanced or not.

We have but to add, in conclusion—that if, as we stated in our last article, magnetizers, healers, etc., do not embrace the stativolic art, and teach it for the benefit of humanity—we can but say that they stand in their own light, in not accepting good for evil, truth for falsehood, and the only natural remedy that a beneficent creator has rendered possible for the benefit of the human race. Shall it escape their grasp? If so, then let women come to the rescue, as it is their occupation by right of adaptation. Mothers teach your children, and in five years the race will be healthier, wiser, and better, spiritually as well as physically.

WM. BAKER FAHNESTOCK, M. D.

### A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit. Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER).

[From the Voice of Angels, September 16th 1882.]

### Lake Pleasant.

Our trip to Lake Pleasant was conducive of much pleasure and happiness, in meeting old friends and making the acquaintance of new ones. We had the pleasure of making the acquaintance of Dr. Sour and his lovely wife and his two beautiful daughters. One of the latter, four years old, is a good medium, and always has been, while the other shows no signs of anything of the kind. The Dr. informed me it was through his wife that he became a Spiritualist. Her father and mother being in the faith, he was led to its belief, and consequently his medium powers were developed. He has wonderful powers of independent slate-writing and materialization, and last, but not least, of producing crayon pictures in the dark. He will not promise a picture unless his guardians say they will do it; then he never fails. The address of this wonderful man is: Dr. R. W. Sour, 288 Hopkins street, Cincinnati, Ohio. In company with his wife, he spent the day with Miss M. T. Shelhamer and the writer, in Boston, in a very happy manner, seeing the sights in and around "the Hub." I will describe one of his materializing seances, in which I was a eye-witness: After the light was out, a form came and spoke to the circle, while at the same time there were lights moving about in different directions, and hands were felt all through the circle at the same time the spirit was talking. I think the spirit was L. Judd Pardee who addressed the circle, for he spoke to me, and thanked me for what I was doing for the good of humanity. Then, after the lamp was lighted, D. C. Densmore came to his old friend, Jonathan M. Roberts, of Burlington, N. J., editor of MIND AND MATTER, greeting him very pleasantly by bowing and taking hold of his beard, and bowing again, as was his way of doing when he was highly pleased; and then he came to the aperture and did the same to myself. After him came L. Judd Pardee, who I recognized fully. He thanked me for the work I was performing in the interests of humanity, and wanted I should continue the work. The next day, through J. Willie Fletcher, from the stand, he said: "I see D. C. Densmore, and the Voice of Angels." Then he said: "God bless you, dear Maria." I well understood that it was the work I had performed on the Voice which he had reference to, and it was a great test to me of Mr. Fletcher's mediumship; for he had no means of knowing my christian name.

M. B. SPRAGUE.

Boston, Sept. 12, 1882.

[To the above we add our testimony, so far as that seance with Dr. Sour is concerned, and will say that the manifestation of David C. Densmore, was most positive and absolute, as was that of L. Judd Pardee. We were not more than two feet distant from our old friend Densmore, and the light was sufficient to observe every lineament of his features. As he stood there before us, he pulled his beard in a manner and with a force that no mask could have stood, giving evidence, to us, at least, of the most positive nature of the truth of materialization; as also did L. Judd Pardee, who appeared as he has in our presence before with other mediums.—Ed.]

### CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz.: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) to at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,

Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

### Mediums' Home—Spirit College—Developing School and Sanitarium.

DEAR EDITOR:—As you are aware, a Mediums' Home has been much desired and talked of for some years and some money raised, but no good results from it yet, nor can there be, because it requires too much money to purchase ground, erect buildings, furnish and carry on the business.

But a feasible plan which can succeed is already in successful operation in a delightful suburb of a central city, grounds purchased, buildings erected, furnished and supplied, and all paid for without subscription or donation, where mediums (and all others) will find a real Mediums' Home, spirit college, developing school and sanitarium, now in useful and successful operation by spirit assistance and power, where all can rest, recruit, develop and get strong in physical health and spiritual power, on the most favorable terms and at the least expense.

Here is room for all-comers, and we will put up more buildings on our beautiful ground as fast as needed. College and Spirit Congress constantly in session here.

Come, apply, or address

PROF. J. B. CAMPBELL, M. D., V. D., American Health College and Vitopathic Sanitarium, Fairmount, Cincinnati, Ohio.

(I wish all progressive papers to please publish this.)